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John E. Zercher

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Evangelical **VISITOR**

February 25, 1974



Letters to the editor

Church Is Johnny-Come-Lately

Christendom in general and the evangelical church in particular usually is Johnny-come-lately. Why is it necessary to have some sort of socio-political convulsion replete with riots, protest marches, and acts of congress before the church will see any point to the issues of social and economic concern? As to be expected "The Chicago Declaration" (*Visitor*, Dec. 25) outlines only the issues most prominent in the public mind. Is it possible that society in general is more prepared to see the correct outline of unrighteousness than the church is?

Why does it take fifty evangelical leaders from all over to recognize the validity of social justice? Will not the church acquiesce to a call to truth unless it is accompanied with the sound of the "cornet, flute, harp, sackbut, psalter, and dulcimer . . ."? In all honesty the "we confess . . . we acknowledge . . . we affirm(s)" of this elaborately written declaration hardly portrays the humility that accompanies the penitence it purports to acknowledge.

Can our church discern the significance of social concern without the fanfare of a "Chicago Declaration"? The Board of Benevolence dramatized this very issue in its program at the Centennial Conference in 1970. It created barely a ripple.

Now that something got our attention, let us put our feet where our mouth is. Are

we ready to lead the way to the thing the church is supposed to be the most qualified to know about: the righteousness that becometh the kingdom of God? Or are we going to wait for public social, economic, and political opinion to point it out to us?

Millard Herr

Alta Loma, California

Church News

MISSIONS

Barbara Stansfield (Ashland, Ohio), arrived home January 27, on medical leave from Mtshabezi Mission, Rhodesia.

Eileen Sherk (Cheapside congregation, Ontario), was scheduled to leave from Toronto on February 18 to begin a three-year Voluntary Service assignment as a registered nurse at Macha Hospital, Zambia.

MESSIAH COLLEGE

"Beyond Books" Makes Progress

The Beyond Books campaign to raise funds for the construction of expanded

library facilities at Messiah College was boosted past the first third of the effort by a recent anonymous pledge in the multi-six-figure category.

The early February total was \$1,229,541 toward a goal of \$3,000,000 for the Learning Resources Center.

Previously the Josiah W. and Bessie H. Kline Foundation, in whose honor the Kline Hall of Science was named in 1969, pledged \$200,000 to underwrite the media center in the new facility.

The new building will incorporate the present library and will provide a variety of means to learning in addition to enlarged book-related services.

St. Paul Subject of Musical

"The Apostle," a contemporary musical on the life and writings of the Apostle Paul, written by Cam Floria, was presented at the National Religious Broadcasters Convention in Washington, D.C., on January 27, by "The Congregation" and additional student singers from Messiah College, along with the Harrisburg Youth for Christ Chorale. The musical was introduced by Ralph Carmichael, representing the publishers of the work.

The performance will be repeated on March 2 at the Harrisburg YFC and on March 3 at 7:00 p.m. at the Messiah College Campus Center. Ron E. Long directs the 120-voice choir.

Duane Sider, a senior pre-med student from Sherkston, Ontario, Canada is the principal soloist; Royce Koehler, a junior to page fourteen

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Words for Lovers

DOESN'T IT impress you that sometimes Jesus seems to be a bit reckless in His stories? Comparing God to an unjust judge, for example. Or giving the Pharisee such short shrift in the comparison with the publican. (After all, what the Pharisee said by the way of prayer does sound like most "testimonies" I have heard in the last twenty years. Don't we expect public statements, like stockholders' reports, to emphasize the positive?)

What makes me absolutely itch, though, is Jesus' statement about there being more joy in heaven over one penitent sinner (that reclaimed lost sheep) than over ninety-and-nine just men (the sheep in the fold). Really, now. That sort of thing is easily taken too far. Shouldn't we say a kind word for the nurturing church, all those just men and women keeping the Christian Ed establishment and the mission auxiliaries going. Bills must be paid and benevolences reported.

Yet, there's Jesus saying that heaven gets a bigger charge out of that one renegade coming back than from all the minding of store that goes on. Heaven, it appears, is really intent on this matter of *redemption*. (Recall that other tale, of the prodigal son.)

This kingdom of His, Jesus insists, is by definition expansionist. Its strongest push is in the direction of direct need. Redemption works to pull the outside inside and to raise the bottommost to the topmost, by love.

(Maybe a church that's had no thrills in a dozen years can trace that fact back to its making no converts in the same period.)

I have two friends, a young married couple, who have made several difficult commitments that leave me feeling uncomfortable. They have, first of all, chosen to live at the poverty level, taking for their full-time service a subsistence salary, rather than the twenty-five thousand dollars a year which their talents and training might well command. They made this choice so that their life-style would not be off-putting to the poor they want to reach with the words and love of Jesus.

Second, they elected to keep a very slack rein on the things they already owned. The wife, whom I shall call Betty, had a few pieces of jewelry, including her class ring and an item given her by her husband's mother. One morning her jewel box turned up missing, and she argued with God about it. Couldn't God mind things a little better? They had not locked their apartment door to foster a relationship of openness and trust with those they were working among. How far was this vulnerability to extend?

Within a day or two, Betty was helping a woman who had come before for help. On the woman's finger, Betty saw the gleam of her high school class ring.

She could all but hear the voice of God. "All right, the choice is yours. Claim the ring, and the other precious things it is surely a clue to. Or say nothing, and save the relationship." She decided to say nothing.

I say these choices have left me feeling uncomfortable, because I see what sacrifices have been involved in reaching with Jesus' love people who ordinarily escape the attention of the church.

I have been encouraged to work through a bit of arithmetic. Suppose I were to list all the people I loved, and then were to subtract the following classes:

1. my immediate family
2. all my other relatives

3. my school friends
4. my church friends
5. the friends of my friends
6. those whose beauty I relish
7. those whose success I aspire to
8. those whose charm I bask in
9. those whose wealth I would share
10. those whose vitality I would be infected by.

How many would be left? Jesus has some plain things to say on the subject. Unless there *is* some remainder, I have not truly learned to exercise the love He is talking about.

It is His kind of love which is so joyously redemptive. Love that reaches beyond the attractive creates the attractive. Such love evokes beauty where there was only vacancy, and trust where there was raw anxiety.

Ah, Lord — may the things that tickle heaven tickle me!

—U. Milo Kaufmann
Light and Life

Calendar

World Day of Prayer	Mar. 1
Regional Conferences	
Pacific	Mar. 1, 2
Midwest	Mar. 7, 8
Central	Mar. 9
Atlantic	Mar. 29, 30
Canadian	Mar. 30
Allegheny	April 6
Evangelical Fellowship of Canada	Mar. 23
CHA Convention	Apr. 17-19
NAE Convention	Apr. 23-25
Canadian Holiness Federation	Apr. 30, May 1
General Conference	June 29-July 4

Lodging at General Conference

It is hard to believe that almost a hundred people arrived on the General Conference grounds at West Milton, Ohio, for the 1972 Conference without advance reservations. The only reason some of them were not turned away was because an equal number of people cancelled their reservations because of the severe June, 1972 flood.

Pastors, deacons, members: please get the word to all with plans to attend the 1974 Conference. **All persons going to Conference should fill in a lodging form.** This includes those who are making private arrangements. The Lodging Form deadline is May 15. Transportation Forms should be returned by June 15. Extra forms are available from Evangel Press.

General Conference convenes on Saturday, June 29 with

Registration: 2:00-4:00 p.m.

Initial Session: 4:00-5:00 p.m.

Communion: 7:00 p.m.

The General Conference is scheduled to close with the noon meal, Thursday, July 4.

THERE IS a curious problem today in the evangelical world — one that poses sobering questions for the church and for the individual believer. The problem in brief is this: a great army of personal soul-winners has been mobilized to reach the populace for Christ. They are earnest, zealous, enthusiastic, and persuasive. To their credit it must be said that they are on the job. And it is one of the phenomena of our times that they rack up an astounding number of conversions. Everything so far seems to be on the plus side.

But the problem is this. The conversions do not stick. The fruit does not remain. Six months later there is nothing to be seen for all the aggressive evangelism. The capsule technique of soul winning has produced stillbirths.

What lies at the back of all this malpractice in bringing souls to the birth? Strangely enough it begins with the valid determination to preach the pure gospel of the grace of God. We want to keep the message simple — uncluttered by any suggestion that man can ever earn or deserve eternal life. Justification is by faith alone, apart from the deeds of the law. Therefore, the message is "only believe."

Evangelical Dilemma

William MacDonald

From there we reduce the message to a concise formula. For instance, the evangelistic process is cut down to a few basic questions and answers, as follows:

"Do you believe you are a sinner?"

"Yes."

"Do you believe Christ died for sinners?"

"Yes."

"Will you receive Him as your Savior?"

"Yes."

"Then you are saved!"

"I am?"

"Yes, the Bible says you are saved."

At first blush the method and the message might seem above criticism. But on closer study we are forced to have second thoughts and to conclude that we have oversimplified the gospel.

The first fatal flaw is the missing emphasis on repentance. There can be no true conversion without conviction of sin. It is one thing to agree that I am a sinner, it is quite another thing to experience the convicting ministry of the Holy Spirit in my life. Unless I have a Spirit-wrought consciousness of my utterly lost condition, I can never exercise saving faith. It is useless to tell unconverted sinners to believe on Jesus — that message is only for those who know they are lost. We sugarcoat the gospel when we de-emphasize man's fallen condition. With that kind of a watered-down message, people receive the Word with joy instead of with deep contrition. They do not have deep roots, and though they might endure for awhile, they soon give up all profession when persecution or trouble comes (Matthew 13:21). We have forgotten that the message is repentance toward God as well as faith in our Lord Jesus Christ.

A second serious omission is a missing emphasis on the lordship of Christ. A light, jovial mental assent that Jesus is Savior misses the point. Jesus is first Lord, then Savior. The New Testament always places His lordship before His Saviorhood. Do we present the full implications of His lordship to people? He always did.

A third defect in our message is our tendency to keep the terms of discipleship hidden until a decision has been made for Jesus. Our Lord never did this. The message He preached included the cross as well as the crown. "He never hid His scars to win disciples." He revealed the worst along with the best, then told His listeners to count the cost. We popularize the message and promise fun.

The result of all this is that we have people believing without knowing what they believe. In many cases they have no doctrinal basis for their decision. They do not know the implications of commitment to Christ. They have never experienced the mysterious, miraculous work of the Holy Spirit in regeneration.

And of course we have others who are talked into a profession because of the slick salesmanship techniques of the soul-winner. Or some who want to please the affable, personable young man with the winning smile. And some who only want to get rid of this religious interloper who has intruded on their privacy. Satan laughs when these conversions are triumphantly announced on earth.

I would like to raise several questions that might lead us to some changes in our strategy of evangelism.

First of all, can we generally expect people to make an intelligent commitment to Christ the first time they hear the gospel? Certainly, there is the exceptional case where a person has already been prepared by the Holy Spirit. But generally speaking, the process involves sowing the seed, watering it, then sometime later reaping the harvest. In our mania for instant conversion, we have forgotten that conception, gestation, and birth do not occur on the same day.

A second question: can a capsule presentation of the gospel really do justice to so great a message? As one who has written several gospel tracts, I confess to a certain sense of misgiving in even attempting to condense the good news into four small pages. Would we not be wiser to give people the full presentation as it is found in the Gospels, or in the New Testament?

Third, is all this pressure for decisions really scriptural? Where in the New Testament were people ever pressured into making a profession? We justify our practice by saying that if only one out of ten is genuine, it is worth it. But what about the other nine — disillusioned, bitter, perhaps deceived, en route to hell by a false profession?

And I must ask this: is all this boasting about conversions really accurate? You've met the man who solemnly tells you of ten people he contacted that day and, all of them were saved. A young doctor testified that every time he goes to a new city, he looks in the phone book for people with his last name. Then he calls them one by one and leads them through the four steps to salvation. Amazingly enough, every one of them opens the door of his heart to Jesus. I don't want to doubt the honesty of people like this, but am I wrong in thinking that they are extremely naive? Where are all those people who are saved? They cannot be found.

What it all means is that we should seriously reexamine our streamlined, capsule evangelism. We should be willing to spend time teaching the gospel, laying a solid doctrinal foundation for faith to rest on. We should stress the necessity for repentance — a complete about-face with regard to sin. We should stress the full implications of the lordship of Christ and the conditions of discipleship. We

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Evangelical Visitor

IF JESUS BE LORD

Vince Books

THE FIRST weekend in November saw over one-hundred off-campus guests joining with students and faculty of Messiah College in a three-day conference on the issue IF JESUS BE LORD. Those attending were of varying Christian and/or humanistic orientations. The conference fare included presentations, discussions, workshops, and a Sunday morning worship service followed by an agape meal of bread and fruit.

The purpose of IF JESUS BE LORD was to commonly search out some of the implications of Christian discipleship in 20th Century America. It was the expressed purpose of those planning the conference to order the weekend around none other than Jesus Christ, knowing full well the probable humanistic tendencies of some of the participants. For these reasons men like Jim Wallis of the *Post-American* newspaper; Bill Milliken, author of the book *Tough Love*; John Alexander of *The Other Side* magazine; Willard Swartley, professor at Eastern Mennonite College; and Ronald J. Sider, director of Messiah College's Philadelphia Campus, were called upon to speak. The topics of the speakers were respectively "If Jesus Be Lord," "Community," "Personal Piety," "Socio-Politics," and "The Resurrection." Some of these topics were discussed and then divided into various workshop-seminars.

Jim Wallis began by directing the conference towards perceiving the world through a theological framework. In other words, the Christian should view *all* things through biblical eyes. For instance, if evangelical Christians would have more fully understood the Doctrine of the Fall, they would not have been so surprised to see their government officials embroiled in the Watergate scandal. More specifically, Christians need to apply the fact of man's sinfulness to all men and not to assume that somehow the American society or the American government has escaped the consequences of the Fall.

Bill Milliken pointed out that too often we have structured ourselves out of relationship with one another. We need to smash through the vertical relationships of our institutions and move to personal horizontal relationships in community. He went on to say that Christians belong and grow best in the manure of life rather than avoiding a broken world by various material and spiritual escape routes. Also, our values are to be centered in Christ and not borrowed from the society around us.

John Alexander reminded those who are socially and politically concerned about the importance of the way they treat those immediately around them that the root of all the sociological problems is sin, for man is in rebellion against God and our message must be a call to repentance. He called his hearers to make Jesus LORD of ALL and emphasized the need for Spirit-filled, instead of clever, men.

Willard Swartley emphasized Faith (obedient trust in God), Hope (vision transcending temporal reality), and Love (loving all people). He also saw Christians getting

too many of their values from the world and not from the gospel. Christians are too little salt in a world of violence. He claimed the Christian's first concern is not success and effectiveness but faithfulness, obedience, and discipleship. He closed by saying that *every* foreign land is a fatherland and every fatherland is a foreign land for the Christian.

Ronald J. Sider closed the conference by affirming the Resurrection as the answer to modern man's feelings of meaninglessness. This is the basis for our claim that Jesus is Lord. He went on to declare that Jesus is not just a great moral teacher, but nothing less than the Way, the Truth, and the Life. The essence of the gospel is not ethical teachings but rather a personal relationship with Christ. And because of this we are now free because Jesus is the Lord of both life and death.

The conference was sponsored by a community of Christian students known as the Believers Church. This group of students, feeling somewhat estranged from much of mainline evangelicalism, have covenanted together to seek a common life of Christian discipleship. The Believers Church struggles to realize the meaning of true Christian unity and discipleship within a biblical context.

Many of those attending the conference have also felt alienated from churches and denominations that have compromised with the worldlines of American culture. Many have seen their churches stand by in silent support of war, racism, and world-wide economic oppression. For some, the church, and even Christ, have almost been completely rejected. For some, resistance to a wicked government has replaced total obedience to Christ as a point of integration.

Those planning the conference sought to reaffirm that it is in Christ that we live, move, and have our being. It is in Christ that we understand our society and from Christ that we receive our blueprint for action. And it is only upon Christ that true community (the church) can be established; and that community is not only right in being concerned with war, racism, and economic oppression but also with sexual morality, personal habits, and interpersonal relationships.

It is hoped that those in attendance at the conference from established churches gained new insights into the radical demands of Christian discipleship; and that those being alienated from a compromising Christianity that mirrors American culture might look again to Christ as their source and hope.

EVANGELICAL DILEMMA

from page four

should explain what belief really involves. We should be willing to wait for the Holy Spirit to produce genuine conviction of sin. Then we should be ready to lead the person to saving faith in the Lord Jesus Christ.

If we do this, we'll have less astronomical figures of so-called conversions, but more genuine cases of spiritual rebirth.

The writer is a student at Messiah College and a member of the Believers Church Fellowship on the campus. He is the son of Mr. and Mrs. Virgil Books, pastor of the Waynesboro Church.

February 25, 1974

Bishop Wagaman Honored on 100th Birthday

Although he retired from the bishop's office more than 25 years ago Jacob Harry Wagaman is still Bishop Wagaman to his host of friends — old and young.

Bishop Wagaman was born November 19, 1873 near Fayetteville, Pa. At the age of twelve he moved to Dickinson County, Kansas. He married Edna Plum on March 5, 1896. From this marriage came two children, Raymond and Elsie; three grandchildren; ten great-grandchildren; and one great-great grandchild.

He was ordained to the ministry in 1905 and served the Zion congregation as such until 1911 when he and his wife entered service under the Home Mission Board. They first served an interim period of six months at Buffalo and then at San Francisco Mission until 1916.

He with the family moved to Tulare County, California. There he served in the ministry and upon the organization of the district was elected Bishop in 1920. Upon the death of Bishop C. C. Burkholder in 1931, he was selected as overseer of the Southern California districts. Upon the merging of California as one district, he was chosen as Bishop and continued as such until his retirement in 1947.

He served on the Home Mission Board from 1919 to 1935, when he was transferred to the General Executive Board of the Brethren in Christ Church serving there until 1947. He was a charter member of Beulah-Upland College' Board of Trustees and continued as such until his retirement as Bishop in 1947. Since his retirement he has continued his interest in his church, its growth both physical and spiritual.

His wife died in 1948. In 1952 he married Della Plum Winger, his late wife's sister. They now reside at the Upland Manor.

On his 100th birthday anniversary, he was honored by a birthday dinner at the Manor. He spent Thanksgiving at his daughter's home, Mrs. Paul Engle. The next day his son, Raymond and wife Velma, arrived for the reception in his honor on November 24. Some 140 relatives and friends joined in this occasion. The following day, Sunday, the Upland congregation paid tribute to his life of service to God and his church. Ray Musser, Secretary of the Pacific Regional Conference directed the program.

Four generations of his family are members and attend the Upland congregation.

Bishop Wagaman's response to Pastor Smith: "My admonition to the young people is that they give themselves wholly to the Lord. A half-hearted service, even in material things of life, doesn't pay at all and much less in Christian experiences and activities. Be faithful. Do God's calling. Don't ever be afraid to let your light so shine before men that they may glorify God in heaven. Don't ever close your Book of Life to the world when you're out among the group, be a Christian, as well as when you are in church."



(Captions on page seven)



Religious News

Paisley Leads a "Walkout" From Ulster's Assembly

Led by the Rev. Ian Paisley, hard-line Protestant legislators walked out of Northern Ireland's Assembly, chanting "traitors and murderers" at the majority of members — Protestant and Roman Catholics — who remained in session.

The walkout by the 20 men, members of the 77-seat legislature, was in protest, again, against the province's new Protestant-Catholic coalition government.

The protesters are members of the Unionist Party — which governed Northern Ireland for 50 years until Britain imposed direct rule in 1972 — and of the Ulster Vanguard Party, and Mr. Paisley's Democratic Unionist Party.

Carl Henry Joining World Vision As Lecturer-At-Large

Dr. Carl F. H. Henry, well known theologian, educator and founding editor of *Christianity Today*, is resigning from Eastern Baptist Theological Seminary in Philadelphia to join World Vision International as "Lecturer-at-Large."

Dr. Henry will undertake a teaching ministry in Asia beginning in March 1974 for the Southern California based mission agency. He will also appear occasionally on American campuses and will complete a major three-volume work on the doctrine of God, revelation and authority.

World Vision's president, W. Stanley Mooneyham, and Carl Henry worked closely in organizing the 1966 World Congress on Evangelism in Berlin.

Dr. Henry is completing his sixth term as professor-at-large with Eastern Baptist Theological Seminary. He has previously taught at Wheaton College, Gordon College, Northern Baptist Theological Seminary, Trinity Evangelical Divinity School, Fuller Theological Seminary and Japan School of Theology in Karuizawa. He has authored 20 books, edited more than a dozen others and written numerous articles for national periodicals. He is president of the Institute for Advanced Christian Studies.

CAPTIONS FOR OPPOSITE PAGE

Center right: Standing around Bishop Wagaman — The Wagaman family (left to right) Paul Engle, Elsie Engle, Imberly Ray, Della Wagaman, Jennifer Ray, Eloise Ray, Velma Wagaman and Raymond Wagaman.

Bottom, left to right: Pacific Regional Conference secretary, Ray Musser, giving award of service from Life in Mission and letters of appreciation both regional and national.

Pastor Smith brings recognition from local congregation and holds microphone for Bishop Wagaman's spouse.

Four generations worshipping at the same church: Bishop Wagaman; daughter, Mrs. Elsie Engle; granddaughter, Mrs. Eloise Ray; great-grand-daughter, Imberly Ray.

Sociologist Says Americans Have Developed An "Anti-Death Bias"

The U.S. has developed an "anti-death bias," a Minnesota sociologist told a symposium attended by medical personnel, clergymen and social workers.

"All things which remind us of death have been removed further away from the dying experience which is the mortality and nature of mankind," said Dr. Robert Fulton, director of the Center for Death Education at the University of Minnesota.

The trend toward a "death-free" society, he said, began in the shift from a rural to an urban way of life. In cities, said Dr. Fulton, death is taken out of homes and placed in hospitals.

This movement was increased after World War I, he continued, with the growth of funeral parlors and after World War II with the increase of retirement homes where the old die.

"So, we have become 'death-free' in an attitudinal sense and we have developed a mass media that reflects our attitudes," he told an audience of 400 at the University of Tennessee, Nashville.

Louis Cassels Dies at 52; UPI Columnist on Religion

Louis Cassels, religion columnist for United Press International and author of several books on religion and ethics, died of a heart attack at his home in Aiken, S. C., at the age of 52.

An Episcopalian, Mr. Cassels enrolled at Duke University, a United Methodist school, with the aim of studying for the ministry. After he began writing for the student newspaper, he decided to make journalism his career.

Mr. Cassels was a critic of what he considered to be an excessive institutional concern on the part of religious public relations writers. Mr. Cassels is survived by his wife, Charlotte.

Priest Says Key '73 Could Be "Retooled" To Unite Activists And Evangelicals

A Roman Catholic priest believes that Key '73 could be "retooled and restarted" in a creative accommodation that could bring together evangelicals and social activists and give the U.S. the religious revival it needs.

Father Vincent J. Dunigan, C.M., of St. John's University, Jamaica, N. Y., holds that the key to the revival of Key '73 is a "direction where social activists and evangelicals can co-exist."

During 1973, he said, too many contradictions, including Watergate, confronted the nation to permit the success of Key '73.

Christian Leaders Encouraged During NAE Capital Briefing

Despite the current political tensions in American political life, there is room for much encouragement, some 90 pastors and lay leaders concluded following their participation in the annual Washington Leadership Briefing in mid-January, sponsored by the National Association of Evangelicals.

Most speakers, either in formal presentations or in response to questions, indicated that the vast majority of governmental leaders in Washington were honest and hard working, doing the best they could to preserve basic integrity despite the complexities of government service.

The visitors heard time and again of growing numbers of top governmental leaders and Congressmen meeting regularly in small groups for prayer and Bible study, NAE Executive Billy Melvin stated. Examples included the report of 16 generals and admirals meeting weekly at 6:30 a.m. in the Pentagon for this purpose — and a regular prayer breakfast at the White House.

Park Street Church Group Pays City "Taxes"

A token payment of \$100 towards taxes on Park Street Church has been paid to the city of Boston. The check came from The Grad Group, a fellowship of graduate students and young adults at the church.

"We have sent you this contribution from our missions' budget because we recognize the degree to which our church depends on the city for its very existence," the group wrote Mayor Kevin White in a letter published in *Inside* magazine.

"But beyond this," the letter said, "Boston has many poor who through their taxes are helping to pay for the benefits we enjoy. Christ our Lord counselled one rich man to sell what he had and give it to the poor. He must be saddened to see the tables turned. Through His Word we are told to care for the widows and orphans, the poor, the needy and the stranger. By not paying our fair share in taxes, we have attempted to place that responsibility on others. This token gift is therefore an evidence of our determination to obey Christ's will in all areas of our lives. He is Lord over our economic and political lives. He is concerned when we take advantage of the poor, or refuse to help the poor, through governmental structures. All of our decisions, and all of yours, are moral decisions made before Him, whether or not we recognize Him as Lord."

Service of "Recollection And Praise" Marks Anniversary Of E. Stanley Jones

In 70 years as a minister, he preached more than 60,000 sermons and won "tens of thousands" of converts to Christianity.

He earned a million dollars in royalties from his 28 books and he gave away every cent to help educate young men and women — mostly from India.

He founded the international Ashram movement, taking insights from Hinduism and developing a significant Christian renewal effort.

The clergyman was Dr. E. Stanley Jones, an American Methodist evangelist and missionary, who died a year ago in India, where he spent most of his ministry.

On the eve of what would have been his 90th birthday, a memorial service of "recollection and praise" was held at Augustana Lutheran church here to celebrate Dr. Jones' Christian witness.



Agri Mpofu, with guitar, and Sam Sibanda, members of the Youth Club.



Girls Trio at the Mpopoma Youth Club.

Mpopoma Youth Club

How It Started

After teaching Sunday school for thirteen years (eleven years as assistant superintendent and the last two as superintendent), I noticed with great concern that we were losing almost all of our children once they outgrew the "Sunday-school-going-age." (In this country, Sunday school is for "the children.") I decided to leave the then well-established Sunday school in the hands of the thirteen teachers in order to start a youth club. This was not easy. Many people did not understand why I left Sunday school work.

A letter was written to the Mpopoma Church Committee after I had made some investigations among the young people about starting a youth club. The Church Committee gave its blessing and a green light to go ahead.

One Saturday afternoon, I invited a few young people I knew for a cup of tea where we discussed starting a club. They were very enthusiastic about the idea and that Sunday after the 11:00 a.m. service I asked all the young people to remain. Twenty of them, mostly boys, stayed. I spoke to them about starting a youth club and asked

Mrs. Abbie Dube

each one to invite a friend. The following week we had forty-one. For four weeks we met in the church after the morning service.

The time of meeting proved short and unsuitable because it was toward lunch time and only two hours before the afternoon services. I also prayed for an assistant and for a new place to hold our meetings. When I asked Mr. Kono Ndlovu to help in the youth club, he gladly accepted. When I went to the City Council officials to ask for permission to use one of the Women's Clubs at Mpopoma for a church club, there was no difficulty whatsoever. They asked 25c rent per meeting. So we started our club in May 1969 at the Mpopoma Women's Club.

Why There Is a Youth Club

The purposes of having a club are many and varied. We wish to bring boys and girls close to Christ by studying the Bible under a minister; to study the problems of youth and try to help them; to help youth play a more

active part in the church and society; to have Christian fellowship; to help raise funds for projects approved by the church; and to do any work which may promote the welfare of youth in general and create in them a love for church work.

The Club Activities

The young people have their own committee of seven, and three adults as advisors. Rev. Carl V. Ginder at present is their spiritual advisor. He gives the Bible lessons. The young people like these lessons very much and are benefiting from them. The club has a chairman and a vice-chairman. Each week the chairman draws up a program for the club. Members usually give him items for it.

The young people are active in dramas, discussions of African customs and modern ways of living, music (although group singing has almost died out), games, and visits to local church clubs. We have also visited places of interest near our city like Khami Ruins, Matopo World's View, Diana's Pools, and Hillside Dams.

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Some of the members participating in a "sing" at the club.

Fellows of the Mpopoma Youth Club.





Jonathan Muleya, principal at Choma Secondary School orients new teachers Dave and Doris Barr to procedures at the school.

As Any Teacher Entering a New School System,

when Dave and I came to Choma Secondary School, we were quite eager to meet our principal, Jonathan Muleya, and to discover his concepts of the teacher's role, classroom methods, and discipline. Coming away from our first conference with Mr. Muleya, we had some very distinct impressions, both about our new principal, and about Choma Secondary School.

The welcome we received from Mr. Muleya was most gracious. We felt assured that he was sincerely happy to have us join his staff and would do all he could to help us adjust to school life at Choma. Anxious to have us feel a part of the school family immediately, he urged us to attend morning prayers, introduced us to the students there, and set up a schedule for us to observe classes.

Certain topics seem to be basic themes for any principal-teacher conference and Mr. Muleya did not neglect these: the school schedule, responsibilities of the teacher, subject areas, etc. However, Mr. Muleya expressed several concerns which are not ordinarily a part of a principal-teacher conference. In discussion of these areas we discovered the real dynamic of our new principal. Mr. Muleya urged us to lay aside any pre-conceived ideas we may have had about Choma Secondary School, and to approach each situation as it arises. He was confident that if we can do this, we will be just as excited and optimistic about our roles as teachers here when we leave as we are now.

Perhaps our clearest impression about Mr. Muleya was his concern for the spiritual life of his students. He stressed that our main purpose as teachers should be to present Jesus Christ, both by example and by instruction. With such an emphasis, we feel confident that with Mr. Muleya, we can be "workers together with God" at Choma Secondary School.

—Dave and Doris Barr
Choma, Zambia

The Barrs came to the Choma Secondary School in August 1973. Dave teaches Mathematics; Doris teaches English Literature.

February 25, 1974

Love Prayer

Oh Lord, she didn't know how it sounded.
"Sometimes I wonder about these missionaries," she said,
"Who send their children off to school
Without batting an eye."
I wonder what it means to bat an eye.
You know I don't cry much,
But you saw me blinking tears
When those sons rounded the corner
And were gone.

You are a Father.
I don't need to tell you the love-ache that's there
Even when your children stay with you;
And when they go away for months and years,
It's like a sharp gnawing in the bottom of your heart
That won't go away.

Father, is that why you made it a Son that you sent—
So we could understand?
Well, I am trying to.
Today I see a little and I'm crying again.
You gave Him up. You were separated somehow.
So long—and so far—
Because you wanted us to know how much you love.

Oh Lord, I know it's not the same;
But here's the pain, the emptiness, the longing
To remind me of your love.
What I've done is nothing, really.
All the same, I think you understand what it cost,
And that I chose to do it—
Deliberately walked into the gloom—
For You.

Father, please take my gift of love.
It's so small,
But it's the dearest treasure I have to give.

Grace Holland

MPOPOMA YOUTH CLUB

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The club members have learned to work, play and discuss together. More than this, they have learned to give, and to have Christian fellowship. (One thing the club has not learned is to keep time. Meetings start late and finish late.)

The Club Project

The club has a major project, building a youth center on the Mpopoma Church premises. But funds are difficult to raise. If this center is built, it will be easier for young people to join the adults for services. It will be a center for Christian fellowship for all the Brethren in Christ church youth. The Sunday school children do not have sufficient accommodation and will also use some of the rooms for classes.

We are praying for God's blessings for this club and for the plans for the new youth center.

Recommended Reading

Daktar/Diplomat in Bangladesh

By Viggo Olson with Jeanette Lockerbie. Published by Moody Press, Chicago (1973), \$5.95.

(Reviewed by Rollin Pepper, professor of biology and department chairman at Elizabethtown College. Active members of the Elizabethtown congregation, Dr. and Mrs. Pepper and family spent nearly a year (1972-73) at the University of Zambia, under assignment of MCC.)

Daktar is a very readable account of the spiritual, mental and physical experiences of a medical missionary in Bangladesh. The book begins with a description of the author's childhood and his "swinging" teenage years, and ends with a picture of a mature Christian doctor in an established, much-needed Christian hospital.

Although a story of faith, the book has a continued element of suspense as nearly every chapter begins with a vivid picture of Dr. Olson, in pain with a broken elbow, as he is expecting an attack by bandits on his hospital. These early paragraphs of each chapter tell of the propping up of pillows on his bed to serve as a decoy for expected bullets and other similar preparations as he attempts to get a few winks of sleep on the floor. Then, after each flashback, the chapters con-

tinue throughout the book with a consecutive autobiographical account.

Dr. Olson's early years, both as a teenager and medical student, were of a quality that one would never associate with a future missionary. He liberally accounts for the drinking episodes and uncontrolled foul language which characterized his life. However, because of his wide interest in learning and encounters with mature Christians who were his intellectual equals, a complete change occurred in his life.

From these introductory chapters, the book gives an account of concurrent development of both medical and biblical knowledge. After much preparation and a dedication to do God's will, Dr. Olson, along with his wife and growing family, were sent to East Pakistan (later Bangladesh) by ABWE (Association of Baptists for World Evangelism). There Dr. Olson was to serve as a part of a pioneer medical missionary team.

The book gives the reader a liberal education about the politics of the country, both as a part of Pakistan and later as an independent nation. The problems faced by Christians and particularly foreigners in overcoming political red tape are documented in

an interesting manner. The reader can experience along with the author the frustration and relief as each problem is met and conquered. Although the problems occasionally seemed insurmountable, each was faced with prayer, often by the whole hospital community. Each prayer (sometimes involving a day of fasting) was answered, many times in an unexpected and unique way. It is this answer to prayer with a "thank you, Father" which characterizes the body of the book.

Daktar will have equal appeal for persons who are interested in missions, medicine, political science and recent far-eastern history, as well as those who are interested in pure adventure. It is informative and at the same time is written in a smooth and easy reading style.

If one can find fault with the book, it is probably in the subtle (and occasionally not so subtle) high regard that Dr. Olson has for himself. The book is liberally endowed with photographs and one gets the impression that Dr. Olson doesn't know how to operate a camera — he is the subject of the majority of the pictures. His frequent quotations of others involving lavish praise for Dr. Olson are found to an annoying extent. (Perhaps they were inserted by Ms. Lockerbie.) But this should not detract from what is, by and large, a well-written account of personal development, faith, history and excitement.

Fighting Famine With Steel Walls

With Haitian corn prices jumping to more than double those of last year and the world grain market getting tighter, the people of the Haitian village of Pignon are entering their third corn harvest since construction was completed on their concrete and steel storage bins. These storage bins keep famine behind a steel wall, and ensure maximum year-round benefit from village farming output.

Before the people built these bins, the only storage method they knew was to hang ears of corn in trees. Rats and insects left very little corn for the villagers.

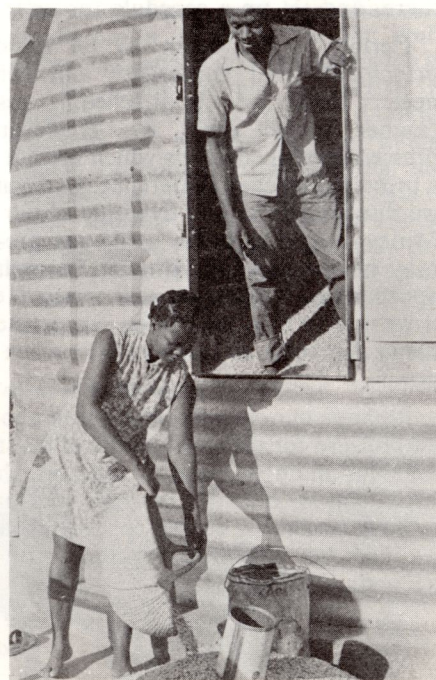
"Storage of the first harvest went quite well," reported Sam Birkey and Warren Newman, both Mennonite Central Committee volunteers in the Pignon area. "The first storage bin was a pilot project. People were not familiar with the concept.

"The second harvest was nearly at

famine level for Haiti, so very little corn was available to store in the bin. People were hungry. Many had their corn stolen.

This year people understand the procedures of corn storage, and the cooperative is under strong Haitian management. They are more than willing to pay 14 cents a bushel for the security of having their corn in a steel bin. They even project that stored corn will double or triple in value before next season."

The storage bins were built with funds from Oxfam, with Haitian volunteer labor, and transportation and volunteer help from MCC. If the bins operate at full capacity, they should pay for themselves within four years. And the concept of storage is spreading as people from other villages see the value of secure corn storage, and ask about grain bins for their own areas. —MCC Release



Haitian farmers measure out the corn yield for storage in their cooperative-run steel bin at Pignon, Haiti. (Photo by Cecil Gerber)

Pulpit and Pew

A Fair Salary for Your Pastor

Arnold T. Olson

IN 1968, through a grant from the Ministers Life and Casualty Union, the Evangelical Free Church of America participated along with 22 other denominations in a study of ministers' salaries.

The report was most revealing. It begins with a statement from the Bureau of Labor Statistics, Bulletin #1375: "The choice of the ministry as one's life work involves considerations that do not influence to the same degree the selection of a career in most occupations. When young people decide to become clergymen, they do so primarily because of their desire to help others."

However, this dedication does not put food on the table, clothes on the body, books in the library, or wheels under the feet. The report showed that 59 percent of the ministers believed their salaries too low in relation to the work expected and 71 percent said the same in relation to the family needs.

It was also pointed out that, contrary to what some think, "donations" of goods and services are negligible. Among the 73.8 percent who stated they received gifts, the median was actually \$166 a year. Failure to reimburse fully the business use of his car cost the minister \$838 a year, the median figure. Finally, there were the barriers to fair play. Some churches withhold merited and badly needed salary increases until the church building debt is paid, missionary giving increases or some special need is met. Sometimes the increases are withheld because of dissatisfaction with the minister's work or life-style. Instead of dealing with these courageously and directly, they are allowed to fester in the hope that the pastor might be starved out.

One question each church needs to ask it, "How much should we pay our pastor and how much of an increase should we include in our budget?" Congregations should also study the guidelines for determining a pastor's basic salary as outlined in the 1968 report.

The suggested guidelines are:

1. The minister's business costs, including such items as business use of car, other

travel, memberships, hospitality, continuing education, and the minister's tools.

2. The minister's compensation, which should include a realistic salary, housing allowance in case there is no parsonage, and utilities allowance. There is a tax advantage when figured separately as part of the total compensation.
3. Group hospital and medical care and pension plan. The report points out that a minister is classified as "self-employed," which means he must pay all his Social Security tax. The church may not lawfully pay the tax for its pastor. To offset the tax the church does not have to pay, the congregation is urged to assume the pension contribution.

Recently I received a copy of an article by Lyle E. Schaller, editor of *The Parish Paper*, entitled, "How much should we pay our pastor in 1974?" In it he raises a number of questions which each congregation ought to raise.

The first is the question of fairness. If that means an increase equal to all persons in the labor force it should be six to eight percent. The median income for a family in 1972 was 8.1 percent above that in 1971. While personal income is expected to rise 6.7 percent during the next twelve months, the cost of living index in December of 1973 is expected (at this writing) to be 6-7 percent over that of a year ago. [The Cost of Living index was up 9 percent over 1972. Editor] It should be noted that the wage and price controls do not generally apply to churches since they have so few employees.

The article presents the rather shocking suggestion that, to merely keep pace with the cost of living, a congregation should in 1974 pay its pastor 65 percent above what it did in 1965, and this does not allow for merit increases! The median for family income may reach \$12,700 in 1974, compared with \$6,957 in 1965!

This, of course, raises other questions. What would such an increase do to the missionary and benevolent budget if the income of the church had failed to increase five to ten percent a year? Another question would be, what is a fair proportion of missionary, benevolent, and current

expense giving in relation to the salary? If the church cannot fully support a pastor what should he do? Should he move? Should he seek part-time outside employment? Should his wife find a job? Mr. Schaller concludes that many congregations may find that the increases will price them out of the market and others will offer only token increases.

In conclusion, we might give thought to the suggestions in the 1968 report:

1. Take into consideration the standard of living the minister must maintain in order to do his best work in the parish.

2. Provide resources that will enable him to devote his full time and energy to the work of the church.

3. Consider that the minister must educate his children, save for emergencies and be in position to provide a home when he retires.

4. Allow for inflation. It cuts the value of dollars paid.

The Scriptures are explicit on this subject:

"What soldier ever has to pay his own expenses in the army? What farmer does not eat the grapes from his own vineyard? What shepherd does not use the milk from his own sheep?"

"I don't have to limit myself to these everyday examples, because the Law says the same thing. We read in the Law of Moses, 'Do not tie up the mouth of the ox when it treads out the grain.' Now, is God concerned about oxen? Or did he not really mean us when he said this? Of course this was written for us. The man who plows and the man who reaps should do their work in the hope of getting a share of the crop. We have sown spiritual seed among you. Is it too much if we reap material benefits from you? If others have the right to expect this from you, don't we have an even greater right?"

"But we haven't made use of this right. Instead, we have endured everything in order not to put any obstacle in the way of the Good News about Christ. Surely you know that the men who work in the temple get their food from the temple, and that those who offer the sacrifices on the altar get a share of the sacrifices. In the same way, the Lord has ordered that those who preach the Gospel should get their living from it." — 1 Cor. 9:7-14 TEV.

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Dr. Arnold Olson, President of the Evangelical Free Church writes of a problem common to us as well as to them. Although written for his own denomination the observations are relevant to Brethren in Christ — Page Editor.

A Plus For Your Leaders

John A. Byers

AT THE August 1973 meeting of the Board of Christian Education action was taken to "give priority to Leadership Training for the 1974 emphasis." As the result of this action a task force was appointed to give specific attention to this very important aspect of Christian Education. But why Leadership Training? It has been emphasized before.

Is there one congregation that has too many persons for its Christian education ministries? How many churches feel that all of their personnel are doing a good job? Many times the reason for such situations is a lack of training among the people. The church is dependent primarily upon volunteers for the staffing of programs. This is good. Usually such persons are involved because they believe in what the church is doing and really want to help. It can also be a drawback. Willingness is no substitute for know-how. Yes, all workers need a love for the Lord and a knowledge of His Word. However, that alone is inadequate. They also need to be acquainted with educational tools and be skilled in using them.

There is a distinct possibility that there is no education taking place in our Christian education programs. A worker may work hard to collect a great wealth of information. He or she may deposit that information in the minds of persons. Yet unless these persons are able to put that knowledge to use in their own lives they really have not been helped. At other times a teacher may miss the mark because he or she has no understanding of the learning characteristics of the age he

The writer is pastor of the Souderton Brethren in Christ Church and secretary of the denomination's Board of Christian Education.

or she is leading. This results so often in simply the scattering of information.

Thus, it is crucial to the church that it have a definite and continual training program. Trained teachers will be able to better help persons grow in their Christian lives. An efficient staff will help congregations expand. Did you know that in order for a congregation to hold its own, it must be constantly training new persons? There are those who need relief or reassignment. Also, a person who feels prepared who has no idea of how to go about the assignment. We dare not forget that in a sense we are in competition with public education. There the teachers are expected to understand the child and know the way to help him learn. Is the impartation of biblical knowledge of lesser value? We must recognize that along with our outreach is the equally important role of nurture.

There are numerous training possibilities available to the local congregation. Many of them are designed to meet its needs and fit into its time schedule. The best time for training sessions is the time when there will be the best response. That might be during the Sunday school hour, in conjunction with the mid-week activities or in a special session. Determine the best time and start training.

RELAY is one plan to aid congregations in Leadership Training. The name is an acronym for a five part do-it-yourself training program. Really, it would be difficult to find an excuse for not getting involved in this program. Persons can work at their own pace, whenever they choose and in the area of interest they desire. It might be of interest to know that the

total membership of the Board of Christian Education has pledged to complete RELAY this year. That is how important and valuable the Board of Christian Education believes it to be. If you have not seen the brochure on RELAY, please write the Christian education office in Nappanee.* They will be happy to send you a copy and more information about RELAY.

In-service training is another way to accomplish training. This can function in several ways. One, a teacher trainee can be assigned to a qualified teacher who will demonstrate and explain the teaching process in the actual classroom situation. The trainee is also able to practice while learning. Another way is to select trainees and have a capable instructor give basic instruction regarding techniques, methods and characteristics in a classroom setting. Then the trainees are given a class for practice under observation. This is followed by an evaluation. A variation of this approach is to have various instructors instead of one. The value of such an approach is that each instructor can deal with his or her speciality — such as relationships, methods, etc.

Attending conventions, seminars, and institutes is another way to get Leadership Training. D. C. Cook has a good training program made up in transparencies for the overhead projector. Choose your plan and see that Leadership Training is a happening in your congregation.

If you are not the person responsible for Leadership Training, speak an encouraging word to that person who is responsible. It will not be "horning in"; you will be "helping out."

*Board for Christian Education, P.O. Box 127, Nappanee, Indiana 46550.

Youth

You and Temptation

Stephen Ndlovu

YOU ARE a young person that has come as a blessing to your parents — even to the school. Your parents have done their best to provide protection for your body. They have helped advise you on how you can protect your soul from being harmed.

How can you be harmed? By the way of temptations.

What is temptation?

Something exposed to the five senses to molest you or interfere in a harmful way with you. It may either be for your good or your bad. I want you to look at the bright side of temptation.

1. Temptation is a man's chance of flying his colors for Christ. You show your colors when temptation is before you.
2. Temptations are a file which rubs off much of the rest of self-confidence.
3. Temptation is the fire that brings up the scum of the heart.
4. Every temptation is an opportunity of getting nearer to God. Any temptation that finds you dwelling in Christ will be to your faith like a wind that more firmly roots the tree.

Yes, there are temptations. They bother you. What must you do with them.

1. Keep away from the causes of temptations.

The unnecessary contacts with tempting things. You know these contacts. Perhaps it is at your bookshelf or in a TV magazine or a certain kind of unhealthy program through a radio or even a companion.

If you say, "I wouldn't like to do that, but I would like to look at it, hear it, smell it, touch it, test it," you are cultivating an appetite for the things of this world and subjecting yourself to needless temptation.

This is a summary of a chapel talk given to the Mthabezi Teacher Training students. Rev. Stephen Ndlovu, overseer of the Mthabezi District, Brethren in Christ Church, Rhodesia, is now at Messiah College.

Remember Jesus said: "If thy right eye cause thee to stumble, pluck it out." If some of your interests cause you to stumble, pluck them out.

2. Adopt a right attitude toward temptation.

Accept that we are tempted, not in order to be ruined, but in order to be made strong. When *unavoidable* temptation begins to press you, the Bible says you are to "count it all joy." Why? God never permits such a temptation without a definite purpose in mind. If you cannot "count it all joy" and trust God for it, then I suggest, if pressure is too much to sin, seek a place where God cannot see you and yield to it! David tried that in Psalm 139:8. "If I go up to heaven, you are there. To the farthest oceans your hand reaches. In darkness it become light." Where will you go? There is no place to hide from God.

3. Do not struggle with temptations.

Why? We can't keep birds from flying over our heads, but we can prevent them from building nests in our hair. The Bible reminds us to resist, pray and be on the watch regarding temptation, but it never indicates that we are big enough to overcome it ourselves.

A self-sufficient rabbit felt he had been insulted by a little creature made out of a very sticky tar or wax. To put his enemy in his place, the rabbit struck him a hearty blow with his hand. When that stuck fast, he used his other hand. The more he flailed the "tar baby" the more he became entangled in tar, until he was unable to move.

Christians, unfortunately, often do the same thing with their temptations as the rabbit did.

Wisdom rightly declares that he who would fight the devil with his own weapons must not wonder if he finds him an over-match.

4. Do not concentrate on temptations.

Concentrating on something has the effect of making it appear more powerful than it really is. Such is certainly the case in the matter of temptation. In other words, do not

keep one eye on the temptation you pray not to be led into.

If we are not responsible for the thoughts that pass our door, we are responsible for those we admit and entertain.

When you are being tempted about something, it is sometimes best not even to talk it over in prayer, because rethinking the matter very often makes it seem more irresistible.

It is right to take your temptations to God and also to understanding friends. Nowhere in the Word of God are we directed to concentrate on temptations. Some people flee from temptation; then wait around the corner for it to catch up with them. Thinking it over is waiting at the corner.

5. Do not blame the devil for your temptations.

This is not to suggest that the devil is not the tempter nor are we to imply that temptations come from God. Have you ever heard somebody saying, "The devil got me and there was nothing I could do." This is shifting the responsibility of overcoming. "Man is tempted when he is drawn away of his own lusts, and enticed." Satan is like the herbalist who displays his herbs and then you come and pick them up. Then he talks to you.

6. Overcome each temptation by faith.

The Bible does not say, "The life that I now live, I live by struggling, or striving, or straining — but by faith." The realization of the presence of Christ is the sovereign remedy against temptation. When you meet temptation, turn to the right.

Your aim, young Christian, should be victory, not freedom from attack. So when the devil calls let Jesus answer the doorbell. But what if you don't have Jesus in your heart?

"Dear young friends, you belong to God and have already won your fight with those who are against Christ, because there is someone in your hearts who is stronger than any evil teacher in this wicked world." I John 4:4

CHURCH NEWS

from page two

music major from Pottstown, Pa., is narrator; and Bill Miller, a junior religion major from Englewood, Ohio, is the pianist.

Holy Land Study Available

Study in the Holy Land is now available to Messiah College students and other interested persons through Messiah College's membership in the Associated Schools of the American Institute of Holy Land Studies, located in Jerusalem.

Evangelical in theology, the Institute offers college level courses throughout the regular school year, as well as summer sessions and a January term. In addition, the Institute offers courses leading to an M. A. degree. Areas of study are archaeology, historical geography, biblical history, modern Israel, and the Middle East context of the birth of Christianity.

The program offers excellent opportunity to gain more than a superficial understanding of Palestine and its biblical history. Both travel in Palestine and study in Jerusalem are included in some of the courses. The Institute is an excellent place to learn Hebrew.

Anyone interested may contact Dr. Martin H. Schrag at Messiah College, Grantham, Pa.

CONFERENCES

Allegheny

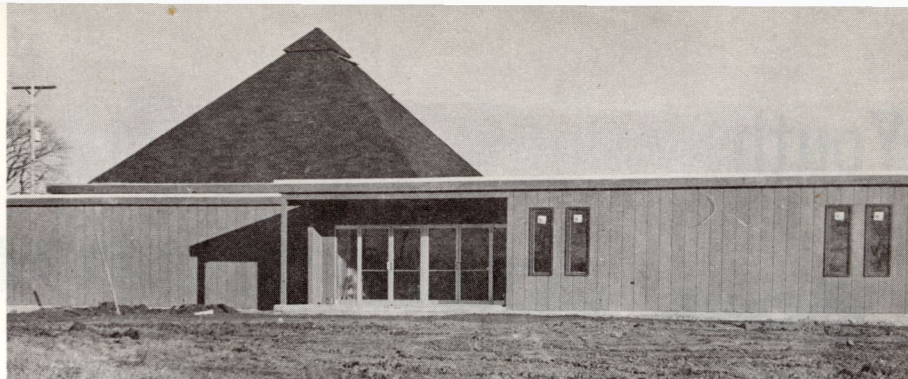
In order to learn to know one another better, the **Carlisle congregation** has designated the next several months as "hospitality months." The Church Board will begin the hospitality by making contact with other homes in the congregation and inviting them to an outing of some kind. The Board encourages all of the members to do likewise. Rev. Walter Winger is the pastor.

The **Five Forks congregation** observed Christ's Crusaders Weekend on Jan. 26 and 27. On Saturday night the group had a "dress-up" banquet at the Kountry Kitchen with the "Common Bond," a singing group from Messiah College as special guests. On Sunday, the youth conducted the services for the day. Guest speakers were J. Ralph Wenger in the morning and Paul Unruh in the evening. The pastor is Rev. James W. Esh.

Mr. and Mrs. Omar Kipe celebrated their 51st wedding anniversary on Sunday, Jan. 20. The Kipes are from the Five Forks congregation.

The **Grantham congregation** held a Spiritual Life Conference the week of Feb. 3-6. The speaker was Dr. Calvin Malefyt, pastor of the University Reformed Church, Ann Arbor, Mich. Dr. Robert Ives is the pastor and Rev. Paul Hostetler is the associate pastor.

The **Hollowell congregation** recently held a welcome home tea for Miss Naomi Hykes who has served as a missionary in



Lakeview Congregation Dedicates Church

The Lakeview Community Church, Goodrich, Michigan, is a young church. It began in July, 1968 as families came into the area of Goodrich — some because of Camp Lakeview which had been started a few years earlier. For a number of years the congregation met in the camp lodge and later in rented church facilities.

Then came January 6 when, in the presence of more than two hundred neighbors and friends, they dedicated their

new sanctuary and facilities.

Sharing in the service were Bishop David Climenhaga, bishop of the Central Conference, and Rev. Richard Reilly, a former missions executive of the United Missionary Church.

The Building Committee consisted of John Hock, Harold Elliot, Sheldon Grove, and Clete Shaw. Kenneth Royer is pastor of the congregation.

Manor Occupies New Sanctuary

The Manor congregation is not a new congregation. The first building was built in 1886 — 88 years ago. But the gaze of Manor is not backward but forward. This is reflected in the recent enlargement of their church facilities which were dedicated Sunday, November 11.

The new facilities consist of a commodious sanctuary with full basement and a youth center including a large gymnasium. The former sanctuary has been converted into a fellowship hall with adjacent kitchen facilities.

Participating in the dedicatory service were Bishop Roy Sider, bishop of the Canadian Conference; Bishop C. B. Byers, bishop of the Atlantic Conference; Glenn Frey, assistant pastor; Charles Frey and Arthur Geigley, chairman and treasurer of the Building Committee; and H. N. Hostetter, pastor of the congregation.

Music was furnished by the "Young Folk" and the chapel choir. Dedication Sunday had been preceded by three nights of special emphasis.



Africa for two years. Rev. Kenneth L. Engle is the pastor.

The **Montgomery congregation** reports 16 persons read the Bible through during 1973. The pastor is Rev. Paul Hess.

The **Morning Hour Chapel congregation** reports sixteen persons did not miss a

Sunday during the 1973 Sunday school year. Five persons missed only one Sunday. The pastor is Rev. Roy J. Musser.

Atlantic

The **Conoy congregation** observed Youth Day on Sunday, Feb. 3, with the

Evangelical Visitor

young people teaching Sunday school classes in the adult department. Rev. Hess Brubaker of Newburg brought the morning message. The youth were invited to various homes for the noon meal. A variety of activities were offered in the afternoon, followed by a lunch. "God's People," from Messiah College, was presented in the evening. The pastor is Rev. Allon B. Dourte.

On Sunday morning, Feb. 10, the **Elizabethtown congregation** held an installation service for Rev. Benjamin Thuma, who will be serving as interim pastor. A fellowship dinner was held in the evening for Rev. and Mrs. Thuma with the India Missions film, "They Shall Be Mine," shown.

A group of three ex-addicts entitled "The Open Door" gave testimony in word and song to the **Fellowship Chapel congregation** on Sunday evening, Jan. 20. Record attendance of 110 was reached on Sunday morning, Jan. 27, when Rev. Don Zook was guest speaker. The pastor is Rev. Alvin J. Book.

Rich Sider, Messiah College student, who traveled in the far east with the Venture for Victory Basketball team, was the guest speaker for the **Bellevue Park** youth on Sunday, Feb. 3. The youth from the **Messiah Chapel** were also invited to hear Rich. Rev. John K. Stoner is the pastor at Bellevue Park and Rev. LeRoy G. Yoder pastors the Messiah Chapel.

The **Manor Women's Ministries** hosted a Ladies' Retreat on Saturday, Jan. 26. All ladies of the southern Lancaster County Brethren in Christ Churches were invited. The pastor is Rev. Henry N. Hostetter.

Canadian

The **Bridlewood congregation** held an Anniversary Service on January 2. One thousand four hundred and fifty-five dollars was received toward their indebtedness. Rev. Paul Hostetler was the guest speaker. Rev. Elwood Flewelling is the pastor.

The Pioneer Girls of the **Sherkston congregation** presented the play, "Growing up into Him" on Wednesday evening, Feb. 13. Rev. Robert J. Rolston is the pastor and Rev. Leonard Chester is assistant pastor.

Central

The **Christian Union congregation** held a card shower for Mr. and Mrs. Oscar Stump who celebrated their 63rd wedding anniversary on Feb. 4. The Stumps have recently moved from near Garrett, Ind., to the Messiah Home, Harrisburg, Pa.

On Saturday, Jan. 19, members of the **Central Conference Board for Extension** held a workshop sharing session for pastors serving extension churches in Kentucky and Tennessee. The meeting place was the most recently established church at Campbellsville, Ky., with Rev. Norman Channel serving as pastor. On Sunday morning, Jan. 20, board members, Rev. David Buckwalter and Kenneth Hoke

ministered in several Kentucky churches and Dr. Alvin Heise shared in the services at Rolling Acres and Pomeroy Chapel.

The **Nappanee congregation** held a commissioning service for Marlin and Ruth Zook on Sunday, Jan. 20. Brother Zook brought the morning message and a fellowship meal was served after the service. The Zooks have returned to Japan where they are serving as missionaries. Rev. Eugene Wingert is the pastor.

The **Phoneton congregation** observed its tenth anniversary on Sunday, Jan. 20. The Sunday morning service was followed by a fellowship dinner. The pastor is Rev. Elam O. Dohner.

The **Union Grove congregation** viewed the film, "Not with Empty Hands," on Sunday evening, Feb. 3. Pat Speicher, local representative for World Vision International, presented the latest film on Cambodia. The pastor is Rev. David R. Soliday.

Midwest

The **Abilene congregation** sent a lay-witness team to the **Palm Valley congregation**, Pharr, Texas, from Jan. 31-Feb. 3. The pastor at Abilene is Rev. W. Edward Rickman and Rev. Henry Landis is pastor at Palm Valley.

The youth of the **Dallas Center congregation** shared in the services of the church on Sunday morning, Jan. 27; on Wednesday evening, Jan. 30; and on Sunday evening, Feb. 3. Rev. Millard Haldeman is the pastor.

The **Zion congregation** had two guests on Sunday, Jan. 20. Bishop Roy Sider spoke in the morning service and Dr. K. B. Hoover from Messiah College spoke on Christian higher education. Rev. John Hawbaker is the pastor.

Pacific

The **Labish Village congregation** has started a basketball team for the community. Games are held in the Salem Recreational League. Nine church and community young people participated in the initial game which was held on Jan. 8. Mike Lesmeister and Jeff Boyer organized the team; Verle Brubaker is the coach; and Debbie Wright is the scorekeeper. The pastor at Labish is Rev. Art W. Cooper.

The **Upland congregation** welcomed the Glenn Ginder family with a food shower on Sunday, Jan. 13. The Ginders have recently moved from Pennsylvania to serve as associate pastor of the Upland Church. Rev. Elbert N. Smith is the pastor.

Births

Bicksler: Dana Marie, born Oct. 9 to Mr. and Mrs. Dale Bicksler, Grantham congregation, Pa.

Garman: Amy Beth, born Dec. 19 to Mr. and Mrs. Mervin E. Garman, Manheim congregation, Pa.

Kitner: Christy Lynn, born Oct. 14 to Mr. and Mrs. Robert Kitner, Jr., Pleasant Valley congregation, Pa.

Kitner: Roy Amos, born Oct. 27 to Mr. and Mrs. Robert Kitner, Pleasant Valley congregation, Pa.

Kitner: Valerie Renee, born Oct. 13 to Mr. and Mrs. William Kitner, Pleasant Valley congregation, Pa.

Langhus: Erik Lee, born Nov. 13 to Mr. and Mrs. Herbert Langhus, Cedar Rapids, Iowa, formerly of the Holden Park congregation, Fla.

Perez: Joseph, III, born Dec. 22 to Mr. and Mrs. Joseph Perez, Fellowship Chapel, N. Y.

Phillips: Heather Anne, born Jan. 22 to Mr. and Mrs. Michael Phillips, Phoneton congregation, Ohio.

Risser: Eric Christopher, born Nov. 6 to Mr. and Mrs. Donald Risser, Elizabethtown congregation, Pa.

Shelly: Rhonda Kay, born Jan. 17 to Mr. and Mrs. Dallas L. Shelley, Redland Valley congregation, Pa.

Zercher: Stephanie Ruth, born Jan. 17 to Mr. and Mrs. Wendell Zercher, Zaire, Africa. The Zerchers are members of the Grantham congregation, Pa.

Obituaries

Dodson: Chester A. Dodson, Hopewell, Pa., born Sept. 4, 1890, died Jan. 8, 1974, in the Bedford County Memorial Hospital. He is survived by his wife, Edith; four sons: Veryl, Clair, Lewis, and Darrell; one daughter, Delores Wright; ten grandchildren; three great-grandchildren; one brother; and one sister. The funeral service was held in the Shermans Valley Brethren in Christ Church with Rev. Earl J. Lehman officiating. Interment was in the adjoining cemetery.

Donaldson: Merwyn Devough Donaldson, Saxton, Pa., born Sept. 14, 1906, died Jan. 16, 1974, in the Hillview Nursing Home, Altoona, Pa. He was the son of Jon and Alice Mumma Donaldson. On July 17, 1937, he was united in marriage to Alma Dick who survives. Also surviving are two sons: Jon M., and Donald; a grandson; a brother, and a sister. The funeral service was held in the Masood funeral chapel, Saxton, Pa., with Rev. Bedsaul Agee officiating. Interment was in the Dudley Cemetery.

Vander Plaat: Alice Vander Plaat, born June 18, 1894, died Jan. 15, 1974. She was a member of the Grantham Brethren in Christ Church. The funeral service was in the Vander Plaat Funeral Home, Paramus, N. J. with Rev. Paul Hostetler officiating. Interment was in the Fair Lawn Memorial Cemetery.

Wiles: Harry D. Wiles, born May 13, 1892, died Sept. 13, 1974. He was the son of John A. and Annie Sollenberger Wiles. He is survived by his wife, Mrs. D. Elizabeth Wingert Wiles; a twin brother, W. Harvey; and several nieces and nephews. He was a member of the New Guilford Brethren in Christ Church. The funeral service was held in the New Guilford Church with Rev. Charles W. Rife officiating. Interment was in the Salem United Brethren Cemetery.

The Contemporary Scene

MCC Opens Contacts With North Vietnam

ALTHOUGH Mennonite Central Committee personnel will not be able to accompany material aid into North Vietnam, there can be short-term visits and the possibility of a Christian peace witness there, said Atlee Beechy at the MCC annual meeting January 18-19 in Hillsboro, Kansas.

Mr. Beechy, a member of the MCC executive committee, had just returned from the first visit to North Vietnam for MCC, bringing a proposal for reconstruction and medical aid for the Democratic Republic of Vietnam and the Provisional Revolutionary Government.

Mr. Beechy, along with two others from the U.S., was invited for a ten-day visit in North Vietnam by the Committee for Solidarity with the American People. He had previously visited DRVN and PRG representatives in Paris.

"There is an awareness (among North Vietnamese officials) that our rootage in the peace tradition is vastly different from that of many other peace groups," said Mr. Beechy. "And there is the opportunity for personal encounter."

Mr. Beechy also visited an agricultural and handicrafts cooperative and talked with another man about the Anabaptists' sharing of material goods, their compassion for the suffering, and the Hutterites' style of communal life.

The North Vietnamese are aware of our stance, Mr. Beechy said. We were always introduced as American friends who had spoken out against the war and who were interested in helping *all* the Vietnamese people.

Mr. Beechy was impressed by the massive destruction in North Vietnam still evident from last December's bombings. He said it equalled the destruction of German cities in World War II. Since 1968, 4,400 of the 11,000 schools in the country have been partially or totally destroyed. A leprosarium near the coast was bombed numerous times. Bach Mai Hospital in Hanoi, the medical training center for North Vietnam, was hit twice during the December bombings and has been only partially rebuilt.

Large bomb shelters are still kept in readiness, he said. But the one- or two-person shelters along the streets have been turned into flower planters.

"The people are strong emotionally and psychologically," Mr. Beechy said. "One saying went, 'The

singing voice must always be heard above the voice of the bombs.'

"The people have the capacity to accept suffering and to forgive those who caused it. Toward the end of my visit, I talked at length with a man who had been with us most of the time. His wife, three children, and his mother were killed in the December bombings. But he has learned to love and accept the American people he has come to know."

Mr. Beechy also noted the strong fabric of control and regimentation by the government, combined with economic upgrading for the poor.

Religion, he said, is tolerated but not encouraged. Mr. Beechy attended a Sunday morning Catholic mass in Hanoi and left a letter of greeting to North Vietnamese Christians.

Mr. Beechy spoke with the minister of education, who said rebuilding schools would be the country's priority in the next year. He asked that MCC help in rebuilding a school by providing items that could not be bought in North Vietnam. He also talked with North Vietnam's vice-minister of health and toured Viet Duc Hospital, where MCC has sent medical equipment and journals.

"I told them that MCC wants to be related to a community that wants to be related to us. We would prefer a small project in a rural area. Their focus was in the educational area.

"The North Vietnamese are not coming begging," Mr. Beechy said. "They do not wish to be obligated, but they feel that the Paris agreements have not been lived up to. There is no cease-fire; political prisoners have not been released; there have been no U.S. funds for rebuilding."

Mr. Beechy also spent 4½ hours with three PRG representatives at their Hanoi office.

"The needs are probably greatest in PRG areas," he said. "In PRG or contested areas in South Vietnam, there has been the greatest demolition. I was received with respect and warmth. They were appreciative of the medical equipment."

Mr. Beechy's proposals for educational and medical help do not fulfill the requirement of sending people with money. But he said this is the next-step action for further witness.